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Mr. JUDSON'S
SERMON
AT THE
ORDINATION
OF
Mr. STRONG.



*Ambassadors appointed by Christ to treat with mankind
on the subject of reconciliation to God, illustrated.*

A

S E R M O N,

PREACHED AT THE

ORDINATION

OF THE REVEREND

JONATHAN STRONG,

TO THE

PASTORAL CARE

OF THE

THIRD CHURCH

I N

B R A I N T R E E,

JANUARY 28, 1789.

By *EPHRAIM JUDSON, A. M.*
PASTOR OF THE CHURCH IN TAUNTON.

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A N

ORDINATION SERMON.

2 CORINTHIANS, v. 20.

"Now then we are Ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God."

HIS text, viewed in connection with the present solemnity, leads our contemplations to the appointment of Ambassadors of Christ:—To the character of his Ambassadors:—To the character of mankind to whom his Ambassadors are sent:—And to the design of their being sent.

1. CHRIST has appointed an order of men to act as his Ambassadors.

THIS is manifest from the scriptures. “We are Ambassadors for Christ: Hath given to us the ministry of reconciliation.” Christ in his gifts to the Church, “gave some, Apostles; and some, Prophets; and some, Evangelists; and some, Pastors and Teachers.” Paul left Titus in Crete, “to ordain Elders in every city.” Each one of the seven churches in Asia had an Angel. That is, a Minister. Christ sent Ambassadors to the gentile world. “Go into all the world, and preach the gospel to every creature.”

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He has always had them, and he will always have them to the end of the world. He appointed Enoch and Noah before the flood, to act as his Ambassadors to the Antediluvians*. He prolonged the life of Noah three hundred and fifty years after the flood, to act as his Ambassador to his children. Soon after the death of Noah, he appointed Abram and Lot, Isaac and Jacob, Job and others, to act as his Ambassadors to the families of the earth. After the death of these men he appointed Moses and Aaron, Samuel and the Prophets, to act as his Ambassadors to the Israelites, and to people of other nations, who resided among them, or came to be spectators of their festivals, or to learn their laws and religion. In his providence, he sent some of the Prophets, as captives to neighbouring and to distant nations, to act as Ambassadors to idolatrous kings and people. After the Prophets, he appointed John, his forerunner, to act as an Ambassador to the Jews. Soon after John, he chose the twelve to be with him, and to act as his Ambassadors to the people. About the same time he chose seventy, and sent them before his face into the villages and cities of Israel. After he arose from the dead, he appointed Ambassadors to go to all nations. "Go into all the world, and preach the gospel to every creature." In obedience to the command of their Lord, they went among the nations of the great Roman empire. Some of them penetrated barbarous countries beyond the imperial line. The nations persecuted them with tortures and death. For the space of three hundred years, they stained their countries with

* Christ existed from eternity. He is very God. Governed the world from the beginning. He set up a church. And he instituted the office of Ambassadors. He has had different ways, in different periods of the Church, in calling and appointing them to their office: But the design of their office has been the same in all periods of the Church.

with christian blood. Preachers were imprisoned, hanged, and burnt. But Christ kept raising up and sending others. And finally put an end to this severe conflict, gave peace to his distressed people, for a season, and multiplied Ambassadors; so that whole countries were supplied with them. And when the season of peace was interrupted by the anti-christian power, that gradually arose, he continued to send forth Ambassadors. All the terrors of Antichrist; his cruel edicts and anathemas that were thundered from his imperious throne, like storms of fire and brimstone; the fires that he kindled in the nations to burn christians; the numerous tortures inflicted for many hundred years, gibbets, prisons and the sword did not extinguish the order. In the darkest days of the anti-christian power, Christ had a number of Ambassadors, who administered to the Church, that resided in the obscure vallies of Piedmont. And others he had, at the same time, in various other places. Ever since antichrist received a wound by the reformation from popery, and light emerged from darkness, Christ hath been increasing Ambassadors. At present he has many in Europe; he has a few in Asia and Africa; some he has upon the isles; in America he has a large number. He will have them till the millennium. And, in the millennium, he will send them to every dark country of paganism. He will have them in the kingdoms and colonies, that are now under the papal power. He will have them in the extensive countries, that embrace the Mahometan religion. He will have them in all the towns and cities in Europe. He will have them in the old settlements of America, and in the populous towns and elegant cities, that, in a future day, will be reared in the west. With hearts full of good affections, Ambassadors will spread all over the world. In great cities the voice of Ambassadors will echo from

from church to church. Villages will assemble from every house, and be blessed with Ambassadors proclaiming reconciliation. Heavenly sermons will be heard, where savage beasts and savage men now haunt inhospitable wilds. Harbours teeming with ships, where the air is infected with profane oaths, will be sweetened with sermons on divine subjects. The mariner, whose ship plows the boisterous sea, will have the Ambassador on board to preach glad tidings.

AND in the little season of degeneracy, that will begin at the end of the millennium, and last till the day of judgment, he will have Ambassadors. The promise,—“*Lo, I am with you always to the end of the world,*” implies that he would always have them, so long as the world should continue.

2. WE are to give a description of Christ’s Ambassadors.

AN Ambassador, as the term is commonly used, is a Representative of a Prince, sent on business to foreign powers.—An Ambassador of Christ, as the phrase is commonly used, is a minister of the gospel, sent to mankind, to preach the way of salvation.

AMBASSADORS of Princes are appointed to their office. They must not undertake, before they are properly commissioned according to the rule of courts. Ambassadors of Christ must be regularly appointed to their office. They must not undertake till they are commissioned according to the laws of Christ.

AMBASSADORS of Princes have instructions from those who send them, that they may know what they have to do.—Ambassadors of Christ have instructions from him, that they may know what they

they have to do. Their Lord has given them orders in his word.

AMBASSADORS of courts must follow their instructions, without deviating in the least from the business, on which they are sent.—So must the Ambassadors of Christ. The Priests under the law were to follow all the directions which God gave them. The Ministers of the New Testament are to teach men, “*to observe all things whatsoever*” Jesus *had commanded them.*”

AMBASSADORS of Kings must be men of ability and knowledge. They must be acquainted with law, and the customs of courts. They must understand the will of their masters, and the business on which they are sent. Ambassadors of Christ must also be men of ability and knowledge. They must understand the scriptures. Must understand the will of their Lord; and the rules of his house. Wise sovereigns do not send ignorant men to negotiate national concerns. The Lord Jesus does not send ignorant men on business relating to his eternal kingdom. Spiritual Ambassadors are to explain, and inculcate the sublime doctrines of the kingdom of heaven. It requires men of knowledge to do this.

AMBASSADORS of Princes should be friendly to the cause which they undertake. Courts do not employ an enemy on an embassy.—Ambassadors of the Prince of peace should be friendly to the cause which they undertake. No confidence can be put in an enemy. When self-interest, or ambitious views clash with duty, he will betray his trust. A selfish Minister will not sacrifice his worldly interest and reputation for truth. When his own interest and the cause of religion stand in competition, he will

will give up the cause of religion, rather than his interest: Therefore he ought to be a man of grace. This will secure a degree of fidelity. A pure flame of disinterested love to the Lord Jesus, and to the welfare of souls must incline a man to undertake the evangelical ministry.

AMBASSADORS of Kings ought to be men of good moral conduct. Vice and dissipation will incapacitate a public character for usefulness.—Ambassadors of Christ must be men of an holy life. A wicked life is utterly incompatible with their holy calling. It incapacitates them for the pious duties of their ministry. It is a scandalous offence to religion. And it makes mankind think that there is nothing serious and important in preaching and religion.

AMBASSADORS of Princes should devote themselves to their business. Being called to transact matters of consequence, they must lay aside all other business. Ambassadors of the Prince of Heaven should devote themselves to their business. Their office is filled up with care and attention. They have to strive against sin; study the scriptures; get clear ideas; preach sermons; attend lectures; visit the sick; go to funerals; watch the flock; warn the wicked; administer comfort to the wounded in spirit; and discipline the Church. This requires close application to ministerial duties. Paul exhorted Timothy, his young son in the faith, to give himself wholly to the work of the ministry. The same Apostle directs Ministers to take the soldier for a pattern, who when he goes to war, does not entangle himself with the cares of this world. A Preacher has no business to act in a political character: His work is of more consequence, than that of a civil officer. He has no business to labour in the

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the field : He has a duty to discharge infinitely greater. He has no business to entangle himself with a mercantile shop : His mind must be on his study, and heart on the good of his people. The various callings of life are incompatible with his ministerial duties. When he undertakes the office of a Bishop, he commences a servant of Jesus Christ, in whose service he is called to labour all his days. He must not be enticed to lay aside his ministry by the inviting prospects of honour; nor by the flattering appearances of obtaining wealth, in some other calling of life.

AMBASSADORS of Princes are confined to particular nations.—The commission of the Ambassadors of Christ extends to all nations. It was confined in Christ's day to the Jews. But after Christ's death he extended it to all nations. Jew and Gentile; bond and free; christian and barbarian; the sober and profane are now to be treated with on the subject of reconciliation. “*Go ye into all the world, and preach the Gospel to every creature.*”

AMBASSADORS of Courts have business of consequence committed to them. They negotiate for Kings, courts and empires. The welfare of multitudes is concerned in their decisions.—More important is the embassage of the Ministers of Christ. It is not a treaty of amity and commerce, of war and peace, that they negotiate; but a treaty of reconciliation to God. They go with a message from the King of Heaven, to the empire of the world. The honour of God the Father—The glory of a crucified Saviour—And the salvation of lost men is deeply interested in the treaty.

3. We are to lay open the character of mankind, to whom the Ambassadors of Christ are sent. IT

It is important to know mankind, that we may know how to address them.

THEY are enemies to God. This may appear from the following things.

(1.) FROM their selfishness.

By selfishness is not meant, a suitable regard to our own happiness.—We ought to love ourselves, as a part of the intellectual world. We ought to love every rational being, of which we have any knowledge. And as we make a part of the great body of intelligent beings, we ought to love ourselves. There is the same reason for a man to love himself, as there is, that he should love another. Capacity to enjoy rational happiness, is a foundation for love. Each one has this: Therefore each one is to be loved. Because it is self, it is not to be neglected. The command of Christ, “*Love thy neighbour as thyself;*” implies that we may love ourselves, as really as our neighbour. Minding this, however, not to put an undue value on ourselves, or on any other being; nor love each one above his real worth and capacity to enjoy happiness.

By selfishness, as the term is used here, is meant that disposition in mankind, which only regards their own happiness. Benevolence has an eye to the good of beings in general. Selfishness has an eye only to self. Benevolence is love to the highest good of the universe. Selfishness is love only to the interest of self.

THAT mankind are selfish, is too plain to be denied. We see it in all classes of men. We feel it in our own breasts.

SELFISHNESS is of such a nature, that it would exalt itself above all beings, and engross the wealth and happiness of the universe, if it had sufficient power and opportunity. He who would deprive a man of a degree of happiness, to advance his own interest, would, if he were not controlled, deprive a man of all his happiness. And he who would deprive one man of happiness, to advance his own interest, would, if not restrained, deprive two—three hundred—all mankind—even God himself of happiness. The tendency of selfishness is to rise, trample down, and destroy others to promote itself. Therefore the nature of selfishness is inimical to man, and to God. The man who has it, is armed, and prepared to oppose God. And when any one awakes out of security; and realizes eternal things; and sees that God is opposed to him as a sinner, his heart rises against God. He sees God, and hates him. While he is ignorant of God, or secure in his sins, he has the essence of enmity; for selfishness is really enmity. But when he is roused, and convicted of sin and danger, he has direct positive exercises of hatred to God.

(2.) It appears that mankind are enemies to God from their idolatry.

IDOLATRY has been prevalent among the children of men. From the creation of the world to the flood, it was sixteen hundred and fifty years. In that period, it is thought that idolatry was prevalent. From the flood till the call of Abram, it was four hundred and twenty years. In that period, by a gradual declension from the worship of God, all the families of the earth became idolaters. From the call of Abram to the death of Christ, it was almost two thousand years. In that long period all nations lay

lay buried in idolatry, except the Israelites. And they frequently went after the gods of the nations. From the death of Christ to the end of the apostolic age, it was sixty-six years. In that period, all men except a very few remained in their idolatrous state. In that time, there were not more than two hundred christian churches in the world. From the apostolic age down to the present day is sixteen hundred and eighty-eight years. In all this long period, almost all men have lived in idolatry. At the present day, there is more light than there has ever been; yet not more than one-fourth part of mankind worship the God and Father of Jesus Christ. Idolatrous worship has overspread the world, and covered it with thick darkness. Great kingdoms, and mighty empires have adored supposed divinities of the sun, moon and stars. Learned Kings, sage Philosophers and venerable Priests bowed before gods of gold and silver, wood and stone. Some nations deified their Heroes and Politicians, and worshipped their departed spirits. Some adored four-footed beasts, filthy birds, and venomous reptiles. Men have "Changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things." Some have worshipped the devil and offered sacrifices to him. Rome and Greece, whose laws are venerated in this enlightened age, and whose authors are studied in our learned universities, tenaciously held to idolatry. Rome papal, the savage tribes of America, and the extensive kingdoms of Asia and Africa, are even at this day idolaters.

THIS gross delusion of mankind is not owing to the want of the means of knowledge. While men have been kneeling before their idols, God has been holding up light. Neither is it owing to the want of

of mental abilities: God has given them rational souls capable of knowing him. Neither is it owing to the want of persuasive considerations: Every possible motive to worship God, is exhibited in a blaze of light. To what then can the cause of idolatry be attributed? It must be attributed to a strong inclination to forsake God. Which shows, that they are disaffected to him; for they would not be inclined to idolatry, if they were his friends.

THE Apostle Paul considered idolatry, as an evidence of disaffection to God. Speaking of idolatry, he signified that men became idolaters, because “*They did not like to retain God in their knowledge.*”

A ROYAL family, suppose, in a succession of Kings, reigns for several thousand years, over a great empire, composed of many nations; the subjects revolt in every age; and against the clearest light—the most solemn threatenings—the fullest promises of protection and happiness—and the highest evidence of a disposition and ability in their Sovereigns to promote the interest of those, who are loyal. Their revolt proves that they are disaffected to their Sovereigns.

GOD is the rightful sovereign of the world: He has reigned over man several thousand years; gives the children of men the clearest light; promises his worshippers the greatest blessings; threatens idolaters with the most tremendous woes; expresses the kindest disposition toward men; and gives the highest evidence of his ability to protect them. Men revolt from him; but an infinitely small part worship God; they go after idol vanities; they kneel to a stock. This proves that they do not like their holy Sovereign.

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(3.) It appears, that mankind are enemies to God from their ignorance of God and divine things. When a man is ignorant of any branch of science, who is possessed of good abilities, and favoured with happy advantages to apply his mind, and urged to attention by every motive of duty and interest; it is an evidence, that he is disaffected to it. If a youth of sprightly abilities, at a seminary of learning, under good instructors, be ignorant of every branch of literature; it is an evidence that he hates his books. If a Minister of the Gospel does not understand the bible; it is an evidence that he has a distaste to religion. It shews that his heart is not engaged in his calling. Love to a thing is the greatest spur to attention; and by attention the mind acquires knowledge. If men had love to God, they would attend to his character; and get acquainted with him. They have sufficient abilities to get a good doctrinal knowledge of the great things of his kingdom. They have the best instruction. Light blazes from the cross. They have every advantage that can be wished. The things of God are explained in the best manner. All the motives from Heaven and Earth conspire to call up their attention. It is their duty and interest to acquaint themselves with eternal things. Yet men are ignorant of God. Sinai thunders; but they will not hearken. Christ weeps over them; but they will not attend. Death with the solemnities of eternity draws near; but they will not mind. They will not be instructed. They will not pay attention, and acquaint themselves with divine things. Inattention and ignorance prevail among all classes of people. If they think a few moments on God, they find it painful. They understand the various branches of business, and tread the circle of science with pleasure; but they will not attend to the things of God. This manifests an internal dislike to him.

If any one should be as inattentive to the world, and carnal pleasures, as men are to divine things, it would be evidence enough, that he hated the world. If you knew as little about your fields, and the various occupations of life, as you do about religion, it would be an evidence that your poor heart is opposed to the world. If it should give you as much pain to attend to your pleasures, as it does to pray and to meditate on the things of eternity, it would be a convincing proof, that you hated your pleasures. You seldom attend to God, and divine things; and when you do, it gives you disagreeable sensations. This is because you are inimical to God.

(4.) It appears that they are enemies to God from their ill treatment of one another.

THEIR conduct toward one another manifests an unfriendly disposition. They defraud and cheat, and seek to get advantage; they backbite and devour one another. Multitudes are compelled to wear out a miserable life in slavery: Great numbers employ themselves in making instruments of death: Mighty armies are employed in offensive wars, to slay their poor fellow-mortals: Every age produces fields of blood: Garrisons have been massacred: Elegant Cities have been made like burnt Mountains: The cruelty of man is beyond description. It shows that there is the seed of enmity lurking in the heart. They act like enemies; and by actions we learn the dispositions of men.

THE same disposition that is inimical to man, is inimical to God. The same selfish disposition that is opposed to a finite Being, is opposed to the infinite Being. Therefore the enmity toward one another is an evidence, that they are enemies to God.

(5.) It appears that mankind are enemies to God from the hard treatment that good men have received from the world.

MULTITUDES of good men have been persecuted and slain. Studied tortures have been inflicted on the servants of Christ.—Not because they exalt themselves above their fellow-mortals : They are humble, and confess their enmity of heart.—Not because they seek the hurt of mankind : They are harmless and inoffensive.—Not because they are persons of vicious lives : They are virtuous and sober. The Apostles were little images of their Lord. Every Christian exhibits a degree of kindness similar to that, which shone in the conduct of the Saviour : But men have hated them, and put them to death. That disposition which is hatred to the servant, is hatred to the Lord also ; for there is such a likeness between God and his children, that there cannot be hatred to one, and not to the other. Therefore, the enmity that they have shown to the servants of God, proves that they hate him.

(6.) It appears that they are enemies, from the treatment Christ received, when he was on earth.

IN ancient days, men said, as they do now, that they did not hate God. God gave them an opportunity to shew whether they did or did not hate him, by putting his son into their hands ; who came among men, and drew his own character, and the character of his Father before the people. The temper of Heaven shone in every step of his conduct. Christ on the cross illuminated the eternal throne of the triune God ; and brought him down to earth ; and set him in clear light before men. Did they receive God on earth with warm affection ? Did love catch

catch from heart to heart wherever he went? The people saw him; and they saw his Father: But they hated him, and his Father. Christ himself said, “*Ye have seen and hated both me and my Father.*” This testimony they verified by their cruel conduct toward Christ. Before the tragical scene of the cross, men had given a specimen of their enmity to God by their cruel treatment of the Prophets and good men: And they have given the same sad specimen ever since, by their treatment of the followers of Christ. But in erecting the cross they gave a most evident proof of their enmity. While Christ was expressing the deepest humility—While he was expressing every act of kindness—While he was expressing tokens of his mission and divinity—While he was stating the triune God in the most amiable light—While he was laying open the glories of the Deity—While he was agonizing for the salvation of men—While, with melting tears and groans, he was praying for them; they were cursing him—they were nailing him to the cross—they were insulting him—they were rejoicing in his misery. Glaring expressions of enmity! God gave them opportunity to shew themselves: He put himself into their hands; and the heart poured forth a torrent of enmity. Here mankind stand on mount Calvary giving their own picture. Blush, and never open thy mouth in vindication of thyself!

(7.) It appears that they are enemies from the office of Ambassadors of Christ.

AMBASSADORS of our Lord are to call on men to be reconciled, as may appear in considering the last general head.

WHEN Ministers of Kings sue for peace, it supposes war. The proposals of reconciliation made by

by Ministers of Christ suppose enmity. Why should an order of men be set apart by Jesus Christ, to spend their days in calling on men to become friendly to God, if they are not unfriendly?

A NATION in the east was governed by a wise Monarch of a most benevolent disposition, who sent Messengers into various parts of his realm, to exhort people to turn to their allegiance. Near the dissolution of his kingdom, he sent a Messenger of an extraordinary character, that devoted his life, in calling on men to repent, and be reconciled to their Sovereign. At the same time he sent his Son. He had but one Son. Him he sent. The Son spent the time he lived, in calling the Citizens to be reconciled. The Son appointed others to go on the same errand. He likewise sent Messengers to other States and kingdoms, to invite them to be reconciled to his Father; for his Father was their rightful Sovereign. He continued sending them many ages. On rational principles, we conclude that there was a rebellious spirit among the subjects of that Monarch. The united call of his Messengers to the people to return to their duty is evidential of disobedience. For why should a constant call be kept up during ages, to repent of rebellion, and be reconciled; unless there was a rebellious spirit among them?

THE relation now given is so descriptive of God—and of the Israelites—of the Prophets—Christ—his Apostles and Ministers, that the meaning is not doubtful.

MORE than fifteen hundred years the Prophets called on men to turn to God: More than seventeen hundred years the ministers of Christ have been calling on men: Multitudes have been raised up, and commissioned,

commissioned to go, and say, "be reconciled to God," which shows that men are unreconciled.

SOON after the fall of man Ambassadors began to call for reconciliation ; which shews that enmity began early among mankind. They call, as soon as we are capable of understanding what they say ; which shews, that this sinful disposition is in us, in our early age. Multitudes have been sent ; but they have been unable to remove the enmity ; grace divine, and nothing else can take it away ; which shews, that it is deeply rooted. They are sent to all people, to whom they can go. In modern ages some whole nations have been addressed on the subject of reconciliation. And a future day will open a treaty of reconciliation among all people. When two hundred sorrowful years have carried on the church through trouble and affliction, the millennium will commence, [NOTE] at which time the Gospel will

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We are led by the 2300 days in Daniel, * to find when the millenium will commence. He prophesied that the sanctuary should lie polluted 2300 days ; and that then it should be cleansed. Sanctuary means the church of God. A day in Daniel signifies a year. The pollution that he speaks of began a little more than 300 years before Christ came, to which add the time since Christ came, it makes about 2100 years. All this long time the Church has been low, afflicted and polluted by sin. When it has been in this low state about 200 years more, the 2300 years will be accomplished : then it will be cleansed ; and enjoy an happy glorious season, one thousand years.

We are lead by another period predicted by Daniel and John to find when the millennium will be

* Dan. vii. 14.

be preached to every creature; which shews, that the whole race of man is affected with this evil disposition. Though they may differ much in other respects; yet they agree in this bad disposition.

Even

gin. Prophesying of the papal power that would arise, Daniel tells us, that the saints should be "*Given into his hand, a time, and times, and the dividing of time.*"* And that he would "*scatter the people of God, a time, times and an half.*"† John in his revelations prophesying of this anti-christian power; says that the church should be secured in the wilderness from the face of Antichrist "*For a time, and times and half a time.*"‡ Again speaking of this power, he says, that it shall tread under foot the holy city 42 months.§ "*And*" that "*power was given unto him to continue 42 months.*"|| And that "*during that time the witnesses should prophesy 1260 days clothed in sackcloth.*"¶ All these numbers agree, and fix the duration of antichrist. A time, is one year, times, two years, half a time is half a year. Which makes three years and an half. Counting 30 days to the month, as was usual among the people, with whom Daniel and John lived, make 1260 days. 42 months, counting 30 days to a month, make the same number. That is, 1260 years; for a day in those prophecies signifies a year. The time therefore of the reign of Antichrist is fixed to 1260 years. When this term is expired he will fall, and the millennium will take place. He became the oppressive Antichrist in the sense of these prophecies, in the year 756, when he usurped civil power. He has reigned ever since, which is 1032 years; which taken from the whole time he is to reign leaves 228 years, for him to reign. But as they counted only 360 days to the year, we must deduct about 17 years from the

* Dan. vii. 25.

§ Rev. xi. 2.

† Dan. xiii. 7.

|| Rev. xiii. 5.

. † Rev. xii. 14.

¶ Rev. xi. 3.

Even the best saint has a degree of it remaining, that will lurk in his heart, till he dies, and taint all his religious performances.

If any one should say, that he feels no opposition to God ; and therefore he concludes, that there is no such thing in human nature : I beg leave to offer a few

228, which leaves but a little more than 200 years for him to continue. Then he will be overthrown : And then the glorious thousand years will begin. Should any one smile at these calculations, he is asked whether he has studied the prophecies respecting the time of the commencement of the millennium.

PROBABLY, the sabbath days, and sabbatical years among the Israelites typified the rest of the spiritual Israel, in the millennium. They were to labour six days, and rest on the seventh : they were to labour six years, and rest from labour the seventh, probably to signify, among other reasons, that after the spiritual Israel had been afflicted six thousand years, it should rest from trouble the seventh. If so, then it will be about two hundred years to the millennium, for there is wanting but about two hundred years to compleat six thousand years, since the creation.

IF we should suppose him to be as long in falling, as he was in rising, it will bring the millennium about the same time. He was 700 years in rising. “*The mystery of iniquity*” began “*to work*”* in the days of Paul, about the year 60. The Pope obtained ecclesiastical power over all the christian world in 606. He obtained civil power in 756. So that he was 700 years in rising. He has been declining ever since the year 1260, which is about 500 years. If he should be as long in falling as he was in rising, about 200 years will bring him to ruin ; and bring on the happy millennial state.

* 2 Thess. ii. 7.

few reasons to shew why men are not sensible of the enmity of the heart.

First.—INATTENTION may be a reason, that you do not see the enmity of your heart. Many eat and drink, and follow the busy scenes of life, and never attend to the exercises of their minds, to see whether they are friends or enemies to God. And if this is your case, it is no evidence that you are not an enemy, because you do not see it. You never will see it, unless you open an attentive eye, and look into your heart.

Secondly.—FALSE ideas of God may be a reason that you do not see your enmity. Men are inclined to reject the true God. “*They do not like to retain God in their knowledge.*” They form a character of God agreeably to their taste, and love it. Hence think they love God. Whereas they love only a false character. But this is not love to the true God. It is so far from true love, that it is enmity. For love to a false God, is enmity to the true God. At least it implies enmity. Men are not friendly to opposite characters. Therefore though you feel friendly, as you think to God, it may be only friendship to a false character, which implies opposition to the very God. And if you have not seen enmity, it is very evident you are an enemy, for all those who know true religion, know the enmity of the heart. The Jews loved Christ, when they mistook his character and design; but when they were led to look at his true character, and real design, expressed in his life, preaching and works, they hated him. When they supposed he came to erect an earthly kingdom, they cried hosanna. But when they found worldly greatness was not his object—that he despised wealth—that he had no honorary titles and pensions to bestow

stow on his friends—that he did not appear to save them from the tyranny of their enemies. When they found that an humble, holy life—the glory of God, and deliverance from a self-righteous spirit were objects of his mission, they cried, crucify him. Similar to this is sometimes the case of others. While they misunderstand the character and design of God, they feel friendly, and think they love God. But when their mistaken ideas are removed, and the truth presented, and in a degree realized, they hate him. Paul was not sensible that he was opposed to God, while he had wrong ideas of God; but when God made himself known to him by the law, sin awoke and he saw it. The bloody enemy of Christ, who supposed himself a zealous worthy friend of God, found himself a bitter enemy; and felt a degree of it remaining in his heart to his dying moment. The same reason may perhaps apply to you. It may be you have false notions of God, and so think you love him. Whereas should you be brought to see and realize his character, you would feel so much opposition, that you would find yourself a real enemy to God.

Thirdly.—It may be that you are so hard-hearted, that although you get some just speculations of God, you feel quite indifferent about him. Some men contemplate on God with as much indifference, as a Philosopher does on his supposed inhabitants of the Moon. They feel as little about him, as we do about some great personage that lived in ancient days. They care as little about heaven, as we do about elegant Cities in China. All their thoughts about God, are dry speculations. Their hearts are as unmoved as stones. When this is the case, they will not feel enmity. If you belong to this class, it is no wonder, that you feel no opposition to God.

Fourthly.—INFIDELITY of heart may be another reason, that you do not see your enmity. There is much infidelity in the depraved heart of man. When the heart loves an idol, or a false character, or has no sense of the moral beauty of God, it is an heart of infidelity. “*The fool hath said in his heart there is no God.*” While he feels thus, no sensible opposition rises against God. Should your heart be brought to feel, you would be sensible of opposition.

Fifthly.—MEN try to keep their enmity out of their own sight. The thought of being an enemy to God appears so dreadful, that they do not love to see it.

SELF-RIGHTEOUS men build their hope of salvation on their goodness. A sight of their enmity kills their hope. Hence they choose to keep it out of sight; and think as well of themselves as they can.

AWAKENED sinners mean to prepare themselves to go to Christ, by making themselves better. A sight of their hearts shews them, that they are not growing better. This gives them distress. Therefore they try to smother and hide enmity from a painful eye.

SECURE sinners love their ease: They wish to be quiet: the idea that they are enemies disturbs their rest; and gives painful apprehensions of futurity. And therefore they wish to keep the enmity of the heart buried out of sight.

It is not the least evidence, that you are not an enemy, because you do not see it. No man loves to see his own depraved picture. It is disagreeable

to see himself an enemy, exposed to the pains of hell. He wishes to hide it from himself and from God.

4. We shall consider the design of sending Ambassadors.

THE design may be comprised in two things:—First, In teaching mankind the things of religion. They are to teach men the character and perfections of God. The existence of God lies at the foundation of religion. The religion of men will be according to their ideas of God. Just ideas of God will lead men to just conclusions in religion. Wrong ideas will lead to false conclusions of the nature of religion. It is needful that mankind should be well informed in this leading idea. Ambassadors are sent for this purpose. They are to explain the character of God, as it is revealed in nature and redemption. And, they are to explain his law. By the law is the knowledge of sin. Without the law they can never understand their fallen sinful state. Therefore Ambassadors must teach it: They must enter into the spirit of the law; and shew what it requires and forbids; what the rewards and curses are.

AND, they are to exhibit the character of man. Men must be informed, that they are in a sinful ruined state; or they cannot repent; neither can they see their need of a Saviour. Ambassadors must shew them their sin. They must endeavour to strip sinners of their refuge of lies, and shew them their true character. In doing this, it is needful to explain the nature of sin, and how fixed sinners are in their own destruction. They must tell them plainly, that they are inimical to God, and exposed to the pains of hell.

AND,

AND, they must preach a crucified Redeemer. A crucified Saviour is the alone foundation of the hope of a guilty creature. Every other foundation of hope will leave a man in ruin. The Preacher must point men to Calvary—to a bleeding Saviour. He must display him in a just light. He must explain his exalted character—The nature of his mediation—The design he had—his moral character—The satisfaction he made by bearing the curse of the Law.

AND, the Preacher must explain the nature of repentance, and faith; and direct the wounded in spirit to the cross. He must explain the nature of reconciliation. He must get clear ideas himself, and preach them in the plainest light. General terms, without any precise meaning, will not give instruction. A declamatory discourse may please the vanity of an auditory, for a moment; but it will not inform the mind; nor sting the conscience of the sinner; nor edify the christian; nor entertain the sensible man.—Secondly, When the Ambassador has informed the mind, he must exhort them to right exercises of heart. Having stated the character of God, and the nature of reconciliation, he must call on them to be reconciled to God. A rebellious world have no reason to hate God. His character is most amiable; and all his conduct most righteous.

THEY have no reason to hate his omniscience: God knows how to dispose of them in the great chain of his providence, to promote the best design.

THEY have no reason to hate his wisdom: He knows what is best to be done with them, and with the whole universe—And how to lay out the best plan of government; and how to execute it in the best way.

THEY

THEY have no reason to hate his eternal purposes : he knows how to contrive all things now ; and he knew as well how to determine things from eternity. And it was as right to determine them from eternity, as it is at present. His eternal determinations are under the dictates of infinite wisdom and goodness. Who can wish that infinite wisdom and goodness should not dictate ?

THEY have no reason to hate him, as an Almighty Being, for his power is only improved in executing the dictates of infinite wisdom and holiness.

THEY have no reason to hate his mercy. He "will have mercy on whom he will have mercy, and compassion on whom he will have compassion." Men ought not to be uneasy with this ; for he knows whom it is best to save, and whom it is best to leave to perish in his sins. He knows how to deal out mercy, to promote his glory, and the felicity of his friends. Therefore he ought not to be hated for his mercy.

THEY have no reason to hate his justice, in executing punishment. It is not to be expected that men will love pain as pain ; but it is reasonable that they should love justice ; for it is a glorious attribute of God. To hate justice, is to hate God.

THEY ought not to hate him as law-giver. The law is like himself, glorious in beauty. With delight therefore it ought to be admired and obeyed. Men ought to be so heartily reconciled to the law, as to say with pleasure, amen, when they hear it.

THEY

THEY have no reason to hate God, as absolute Governor. It is fit that he should be at the head, and determine every event, in all worlds, from the greatest to the least—Give life to man; appoint his circumstances; and fix his state for time and eternity. If God does not know how to determine all things, who does? Shall not infinite Wisdom dictate in his own world, in the disposal of his own property?

THEY ought not to hate him for his plan of salvation. It is an holy salvation: It answers the best ends: It glorifies God: It honours the law: It justly blames rebellion: It lays the sinner in the dust: and makes him feel his guilty state; and cry to sovereign grace for pardon.

THEY have no reason to hate him; because he requires an holy life. It is proper, that they should seek his glory, be humble and kind, and obey his precepts. They have not one reason in nature to be enemies. They ought to lay down their rebellious arms, and be friendly to their eternal Sovereign. They ought to change sides, and espouse the cause of the Lord. Their enmity ought to die immediately; and pure benevolence kindle and flame most affectionately. And Preachers ought to insist on this to the utmost. They should never give up one iota of this. The excuses of men, be they what they may, are of no weight. The very depravity of heart that is plead, as an excuse, is a reason for immediate reconciliation; for wickedness ought not to be indulged a moment. The plea of depravity should excite Ambassadors to urge reconciliation with the greatest earnestness. The substance of all their exhortations must tend to this great subject. All their arguments from reason and revelation must centre

centre in this capital point, “-Be ye reconciled to God.”

To the Pastor elect the subject may with propriety be applied.

DEAR Brother, be reconciled to God.

RECONCILIATION is to be your theme in preaching. An Ambassador, who exhorts others to be reconciled to God, ought himself to be reconciled.

You are sent by the Lord Jehovah to his rebellious creatures, to exhort them to lay aside their opposition. Your subject is of infinite moment. The welfare of souls, the dignity of the divine law, and the honour of the great God are concerned. You must stand between your fellow-sinners, and the holy Majesty on high, and call on all men to love God with all the heart. In doing this, you must explain the nature of love, the true state of man, and the character of God, to whom they are to feel reconciled. This will lead you into the criminal depravity of man, and his woful state, and into the deep things of God. You are to collect motives to excite them to be reconciled from the benevolence of God—From the deformity of sin—From the perfection of the divine government—And from the obligations men are under to obey God. You are to shew them pale death, and point them to the coffin, and the cold grave, and bring the solemn day of judgment to view, to influence them to be friendly to the Most High. Your office is sacred and solemn. The subject of your study most sublime: More sublime than academic science and jurisprudence. Your own soul is deeply concerned in that reconciliation that you are to preach to others.

How

How important then is it, that your own heart should be reconciled to God? Can you devote your days in calling on others to be reconciled, and indulge opposition in yourself? Dear Brother, it will be awful to go to hell with the word of reconciliation on your lips.

CHARITY founded on evidence, obtained by personal knowledge of your religious character, persuades me, that you are induced by love to undertake the office of an Ambassador of Christ. Yet there is danger of neglecting your duty. Reconciliation will be a defence against unfaithfulness. Therefore let it be the reigning principle of your heart.

IT is the most amiable exercise that can exist in the mind of a fallen creature. It constitutes the beauty and glory of the christian. It is the chief qualification of a spiritual Ambassador. It will lead him into the depravity of the human heart, and the glories of the infinite God. It will render your work easy—Console your mind in distress—Prepare your heart to receive the truth—Lead your steps in the path of christian meekness—Make you a faithful Servant of Jesus Christ, and assist you in forming clear sentiments of reconciliation. Under its friendly influence you will write, speak, and preach clearly. Your exhortations will flow from a warm experimental sense of eternal things. You will deliver your sermons, as one that believes the importance and necessity of reconciliation. Prompted by this best of principles, you will submit to God in every state of life; and when you shall be called from your service in the church militant, you will receive a seat and a crown among the reconciled people of God in the mansions of eternal felicity.

WHITE

WHILE we were attending to the address, made to our young fellow Servant, we felt the propriety of applying the subject of reconciliation to ourselves, the ministers of Christ.

My Fathers and Brethren, we are on a level with our fellow worms. We hold a rank among the rebels of Ged. We experimentally believe the opposition of the human heart. We see it, and mourn under it. We are miserable sinners by nature. A degree of enmity lurks in the heart of the best. Paul was not wholly freed from it, till he was called away by death. This base principle makes us too lifeless in the execution of our office. Warm friendship would make us zealous. It would influence us to deliver plain truths with a solemnity. The greatest spring to faithfulness is reconciliation. Let it kindle, and flame, and press us on to duty. Remembering that God is worthy of a reconciled heart—that his cause is glorious and worthy of pursuit.

EVERY consideration invites to arise, and call, "*Be ye reconciled to God.*" Inattention is prevalent. Iniquity abounds. Infidelity scoffs, and with a brazen front bids defiance. God is every where spoken against. Our day for labour will soon end. See yonder, declining under infirmities, our worthy and aged Father, who hath worn out a life in this place, in calling on this people to be reconciled to God, By him we are admonished. We go from the pulpit to a dying bed—From a dying bed to the grave, and to the judgment seat. Let us be reconciled to God. Let us harmoniously unite in affection to him. Let us unite to each other in that love, that "*Many waters cannot quench.*" And with one voice cry to our perishing fellow-sinners, "*Be ye reconciled to God.*"

In this language we will now address our subject to the church and congregation in this place.

MEN, Brethren and Fathers, by your desire we are here. You have harmoniously called a man to settle, as colleague with your worthy Pastor, whose infirmities require assistance. The young man is to devote his days in calling upon you to be reconciled.

If he must call ; you ought to comply. Attend to his instruction and be friendly to God. Make your peace with the Almighty, and rebel no more. The ministry of reconciliation is an infinite blessing. You are favoured above most societies that settle ministers. Without noise and contention—Without a long trial of candidates, you are come to the happy hour of ordination. But if you should not be reconciled to God, all the great blessings of the ministry of reconciliation will prove a curse. It will be dreadful to go from the voice of reconciliation to endless despair. By the word of reconciliation—By all its attendant blessings—By the glory it gives to God—By the advantage it gives to Zion—By the good it brings to individuals, to your families, town and church, we intreat you to be reconciled to God. It will make you happy in life. It will make you happy in a dying moment. Happiness will attend you forever in the world of eternal joy.

To this great assembly convened from different places, we close with a few words.

You live in a land where Christ hath Ambassadors. The word of reconciliation is sent to you. You are called upon to be friendly to God. You ought not to delay this great duty one moment. God is as worthy of your love now, as he will be in future.

ture. We entreat you to be friendly to him. By the sorrows of our Saviour in the garden—By his agonies on the cross—By his blood that was spilt to sprinkle the soul—By his solemn threatenings—And by his kind invitations, “*We pray you—be ye reconciled to God.*” You must agonize in death. You must enter the eternal world, and appear before the omnipotent Majesty. You will be called to the bar of Christ in the day of judgment. You will see the world burning below, and the Lord Jesus punishing his enemies. In these critical seasons it will be important to be found among the friends of God.



THE C H A R G E,

By the Reverend JOHN PORTER, of Bridgewater.

DEAR SIR,

AS we the Ministers and Messengers of the Churches, who are invited and convened for your ordination, approve of your acceptance of the call, which the people of God in this place have given you, to be their Pastor; and that you should this day, agreeably to their desire, be solemnly separated to the work whereunto you are called; so we do now, with all the power and authority we have, as derived to us from the great Head of the Church, who has put us into office, and from the Church of Christ in this place,—solemnly separate and ordain you a Minister of the Church of God in general, and over the Church of Christ in this place in particular.

We now look upon you, Sir, as one having authority transferred to you from the King of Zion, to preach the everlasting Gospel—to administer the Sacraments of the New Testament—to lead in the discipline of God's house—and bless the Congregation in the name of the Lord.

AND we trust you have taken this arduous but delightful task upon you, not by constraint, but willingly; not for filthy lucre, but of a ready mind; and that your soul is so fired with a zeal for the honour of your divine Master, and so filled with love to the immortal souls of men, that you will be always willing to spend and be spent for the promotion of the divine glory, in their salvation. HOWEVER,

HOWEVER, we think it proper upon this occasion to lay some scriptural charges upon you, and may they so impress your mind, as that you may feel the happy influence thereof on your temper and conduct during life.—Accordingly,

We charge you before God—the Lord Jesus Christ—the elect Angels—and this Assembly, that you take heed to the Ministry which you have received of the Lord, to fulfil it.

We charge you to take heed to yourself. See to it that you have a real standing in the kingdom of grace—that you know God in Christ, whom to know is life eternal ; that so you may not have reason ever to complain and say,—They made me keeper of the vineyards, but mine own vineyard I have not kept.

TAKE heed to all the flock, over which the Holy Ghost has made you an overseer, to feed the Church of God, which he hath purchased with his own blood. Preach the word of God. Be instant in season, and out of season. Reprove, rebuke, exhort with all long-suffering and doctrine. Shew yourself a workman, that needeth not to be ashamed—rightly dividing the word of truth—giving to every one their portion in due season. As a Scribe instructed unto the kingdom of God; bring out of your treasure things new and old; for the awakening, conversion, edification and consolation of your flock.

IN your doctrine shew uncorruptness; gravity, sound speech; which cannot be condemned; and thus, as a servant of God, shew men the way of salvation. And as you are to point out the way of salvation in your doctrine; so you are to shew it in your life. As a Bishop of God, we charge you to be blameless,

blameless, vigilant, sober, of good behaviour. Be an example to all the flock, in word, conversation, faith, charity, purity, hospitality, and every good work.

IN the administration of the Sacraments of the New Testament, we charge you to have respect to the qualifications of persons, making a difference between the holy and profane, that the temple of God be not defiled.

IN leading in, and exercising the discipline of God's house, shew a sacred impartiality, not preferring one to another ; nor lording it over God's heritage : And as there may be occasion, bless the Congregation in the name of the Lord.

AND that you might know all the parts of your duty, and discharge them with fidelity, and so prove yourself a good Minister of Jesus Christ,—we charge you to give yourself to reading, meditation, and prayer. Read the holy oracles ; especially the epistles of *Paul* to *Timothy* and *Titus*, which are sufficient to furnish you to every good word and work, and able to make you wise to salvation. Meditate on the things you read, till your heart is warmed with the sacred truths ; and pray ardently to God Almighty for the holy spirit to enlighten your mind—impress the truth on your heart—assist you in all parts of your duty—support you under trials—and enable you to be faithful unto death.

THIS charge we commit unto you, our beloved Brother *Jonathan*, and assure you, that if you keep it without spot, unrebutable, to the end ; that when the chief Shepherd shall appear, you shall appear with him, in distinguished circumstances of honour, and receive from him a crown of glory, which shall never fade away.—AMEN.



THE RIGHT HAND,

By the Reverend EZRA WELD, of Braintree, S. F. M.

THAT charity which is the bond of perfectness, and the great basis of all christian fellowship and communion, is truly a godlike, disinterested affection. The love of party, the friendship of the world, *selfishness*, comes not into the description. It is in its nature and duration superior to every other affection ; it never faileth ; it is ardent and faithful ; seeketh not her own ; is not easily provoked ; taketh not up an ill report against its neighbour ; it is pure, and peaceable, and gentle, &c.

UPON love thus distinguishing and pure, is founded that *sacred* fellowship of the saints, in faith ; in conversation ; in worship ; in the ordinances of God, in which they mutually rejoice ; from which they derive strength and consolation in their various trials, on their pilgrimage through the world ; do honour to their divine Master, and grow up into a meetness for the *heavenly* communion, in reserve for their future and everlasting enjoyment.

THE fellowship of the saints, supposes agreement in the fundamental and distinguishing articles of christianity ; repentance unto life ; faith in the *eternal* Son of God ; a humble confidence in the sovereign mercy of the new covenant ; the resurrection of

of the dead ; the judgment of the great day ; the life and death everlasting ; together with those *heavenly* fruits of love, joy, peace, long-suffering, &c. which are the *endearing ornaments* and glory of the christian character.

AN agreement in mode and ceremony, however desirable in itself, is an attainment to which in the present *imperfect* state, it is perhaps impossible ever to arrive. This, however, should never operate as an obstruction to the kindly influence of that charity, *which sufferereth long, and is kind ; which believeth all things ; hopeth all things.*

THAN christian candour, there is nothing more necessary for the peace and prosperity of the *moral* kingdom ; no qualification of which its members are possessed, that tends more to ingratiate the *professor*, recommend our holy religion, and conciliate the esteem and veneration of mankind.

By christian candour, we mean, not that *latitude*-*dinarian* sentiment, which glories in beating down all distinctions, creeds and confessions without exception, in opening a *wide* door to every one who wishes admission to the *sacred* ministry, who professedly adopt the bible as divine ; but by christian candour we mean, that heavenly charity, to which caution and liberality, godly jealousy and catholicism are inseparably connected.

THE promised and happy period is yet future, when a compleat union shall be effected between the members of Christ's *mythical* body ; when, according to the benevolent prayer of the blessed Mediator, they *shall all be one, even as he and his Father are one.*

SUPERSTITION,

SUPERSTITION, *enthusiasm* and *bigotry*, those pests of sacred society—creatures of *human* pride and ignorance, have often betrayed christianity to the contempt and ridicule of its enemies.

THE carping eye of infidelity, blind to the heavenly features of revealed truth, is however quick to discern the follies and faults of its professed friends.

BUT that there should be some *criterion* of truth, by which to distinguish the christian character; some qualifications to be sought for and found, as a ground of charity in those who offer themselves, either for the more common or special acts of communion,—are conclusions founded in reason, and abundantly confirmed by the revealed good pleasure of the great Founder of our religion.

THE important transaction of special communion, to which we have now been witnesses, having proceeded upon the cautious and liberal sentiments above hinted, I do now, REVEREND AND DEAR SIR, by the appointment of the venerable council, and in the name of the churches here convened, give unto you this *right* hand; which we *will* you to receive as a token of our cordiality towards you as a christian minister, now regularly introduced to the *sacred* office, by the laying on the hands of the presbytery.

We trust, Sir, we have not laid hands suddenly upon you, and thereby committed a trespass against the great Head of the Church, and so exposed ourselves to his high displeasure. We hope, not without charitable grounds of evidence, you are one of *those* *faithful*, to whom we are directed to commit *these* *things*—the ministry of the word—administration of the seals of the new covenant, Baptism, and

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the Lord's Supper ; together with all the other parts of ministerial duty, to which, by the solemn charge you have received, you stand admonished faithfully to fulfil.

We therefore embrace you *affectionately* ; we rejoice over you as a fellow-labourer in the gospel, and receive you *cordially* to every part of christian and ministerial communion. And we wish you to sow liberally, that you may also reap plentifully in the vineyard where you are now established and called stately to occupy.

AND may you most cordially serve as a son with a father, with him who is the senior Pastor of the Church ; who, though by reason of his *many infirmities*, has now ceased from his public labours, will however continue, like Jacob of old, though maimed, to wrestle with God for a blessing upon the people of his charge ; and by his paternal affection and counsel, render himself an important helper of your joy in your ministerial labours.

MAY you, Sir, most richly inherit the good will of him who dwelt in the bush ; and under his sacred and heavenly patronage, dwell safely, live happily, and do worthily for God, while with assiduity you pursue the very arduous, but most honourable and pleasant work, to which you have now, before many witnesses, devoted yourself—And late, very late, may you retire from the field of conflict, blest with the sacred triumphs, the heavenly laurels of the most distinguished conqueror—good soldier, and faithful gospel minister.

We now turn ourselves to you, *holy brethren, partakers of the heavenly calling.*

PERMIT

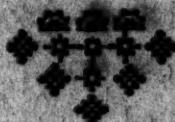
PERMIT us to say, we have mourned for you, while you have been deprived of the labours of him, who for so long a time, and so affectionately served you in the gospel ; and who, we may not suffer ourselves to doubt, retains in your breasts, the most *respective*, the *tenderest*, and most *compassionate remembrance*.

AND believe us, we have also rejoiced with you in the prospect, and do now rejoice in the pleasing event, of having a colleague Pastor set over you in the Lord ; and particularly, as it is attended with the flattering circumstance of so uncommon a unanimity.

By the grace of God, this servant of his, will encrease in his christian and ministerial abilities to serve you in the gospel, and more and more merit your cordial affections : Let not the decrease of the latter succeed to the increase of the former.

You will remember, you have this treasure in an *earthly vessel* ; use it tenderly and with care, lest it be marred and broken in your hands.

LONG, very long, may you and your children, and your children's children rejoice in his light ; and when the great Shepherd of Israel shall appear a second time, *without sin unto salvation*, may you and your respective Pastors, together with all the *faithful* of God, appear with him in glory.—AMEN.



and to arrive at said 1000 feet above the sea level
about 15 miles S. of Laramie, Colorado.
The timber has been cut out
from the 1000 feet above the sea level
and the timber is now being sold.

such a curmudgeon of a muckraker as he.

—so many, in interval out the $\frac{1}{2}$ to one
of miles, I have seen—such a
number of them, as the river has
been, as the river has been.

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re ni anden. Viens et je vous
si tel, que je le ferai pour vous.